Volume LXI CHICAGO, MAY 14, 1908 Number 11

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CONTENTS

The Broken Sword—*Edwin Markham* 163
Notes 163
Equalizing Social Conditions—E. P. Powell 165
THE PULPIT—
David Swing, Poet-Preacher. Chapter VIII .....
Correspondence 168
How Far Should a University Concern Itself With the Moral and Religious Life of Its Students?—C. B. Clark 168
Questions Concerning Immortality—Carlyle Summerbell 171
THE WATCH TOWER—C. A. O. 172
THE STUDY TABLE—
Notes—E. P. Powell 172
THE FIELD—
Foreign Notes—M. E. H. 173

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXI | THURSDAY, MAY 14, 1908 | NUMBER 11

The Broken Sword

Fight ever on; this earthly stuff
If used God's way will be enough.
Face to the firing-line, O friend:
Fight out life's battle to the end.

One soldier, when the fight was red,
Threw down his broken sword and fled:
Another snatched it, won the day,
With what his comrade flung away!

—*Edwin Markham.*

Eastman Johnson's "The Boy Lincoln" has found at last its fitting lodging on the walls of Berea College in Kentucky. Illinois may rejoice in Lincoln's labors, but Kentucky gave him welcome into the world and he belongs to the mountain men, a study of which is absolutely necessary to a just appreciation of Abraham Lincoln.

Samuel Crothers, of Cambridge, has been enlightening the Twentieth Century Club of Boston on the difference between "doctrinaire" and the "idealist." Probably it is the same difference as that which exists between the bigot and the prophet, viz: "The first is an atrophied specimen of the idealist, who delights to harp on a carefully selected set of ideas which he refuses to modify by the admission of new thoughts."

The mere title of some of the new books with the authors' names attached is sufficient commendation. For instance, every reader of UNITY will want to read Zueblin's "Religion of the Democrat" and Colonel Higginson's "Things Worth While," both of them from the Huebsch house in New York. Crooker's "The Church of Today" and Gladden's "Church and Modern Life" are mentioned in our pulpit columns.

"World Politics of the Mind" is a suggestive phrase which the *Review of Reviews* picks up out of some recent writing of Professor Münsterberg. There is also a world politics of the heart and, is there not something growing that may well be characterized as the world religion of the mind and heart? Professor Vincent, of the University of Chicago, lectures on the "Psychology of the Mob." He may give us a companion lecture on "The Psychology of the Saints."

The political situation in Illinois is hopeful. It is so bad that it must very soon begin to grow better. The publicity given to the fell methods of party politics and the malign outcome of the same will prevent its getting worse, and if Illinois politics stops in its downward course, that of itself is a great betterment, for politics, like everything else, must be on the move, and if it is not getting worse it must be getting better. Let all the world cry "Shame" on Illinois for its betterment.

Dr. Hirsch, in the *Reform Advocate* for May 9, takes a most commendable and heroic stand against the recently organized Jewish Civic League, organized for the avowed purpose of securing worthy representatives of the race on the tickets of all parties when such representatives are sought for. We have no doubt of the sincerity of the movers in this organization, but we agree with our neighbor that—

> "Professional foreignerism ought not to be encouraged. We have had too much of it. We ought to work for unhyphenated Americanism. Hyphenated Americanism has been the bane of our political ways. It has played into the hands of spoils politicians."

In these sowing and planting days, Mr. Casson, on the "North American Farmer" in the *Review of Reviews* for May, is dangerously exhilirating but in the main truthful and carries with it the invitation to the unemployed to turn their backs on the city, to heed the call of the field, where there is work and sweat and not much wealth or leisure awaiting them, but where there is plenty of bread, health, wholesome companionship and independence waiting for the man who is willing to work; yes, and his wife also, and what more should one ask, for not much more can most people expect in this working world. There is work on the farm and sure pay. Let the distracted laborers of the city take note.

Dr. Wise's Free Synagogue movement in New York City has come to its first anniversary. "Progressive Judaism" and "Reformed Jews" are familiar phrases, but this New York experiment is a reformed Judaism of much farther reaching significance than a mere advancement in ideas or a more positive theology. It is a movement toward the masses, an attempt to cut through the money limitations of religion, a step always inspiring and timely whether it is among Jews or non-Jews. Said Dr. Wise at this meeting:

> "We have thrown aside this parceling out of the house of God as antiquated, un-Jewish and undemocratic. We are dueless and pewless. There is need today for a free pulpit and a free press. And the question of the free pulpit is a greater

one than you may think. We can confine ourselves no longer to simply teaching the history of bygone ages. We have created a synagogue of light and life, unlike so many churches and temples and synagogues in this city, which are only the solemn gateways to suburban cemeteries.''

The Senior hopes that other members of the editorial staff will take due notice of the great gathering of the Congregational Brotherhood which recently assembled at Detroit. However interpretive and whatever the result of their deliberations, it is a most significant fact that out of the 350 men assembled, 204 of them were laymen. "Brotherhood" movements are getting to be quite the fashion among the denominations. Episcopalians, Presbyterians, Baptists and Methodists are, according to an exchange, "wheeling into line"—a magnificent sight, but the figure is a dangerous one. We already hear the rhetorical phrases of "companies in the regiment" or different "brigades in the army," with the untheological habit of the lay mind and the business man's aptitude for short cuts and ambition for results, there is much danger that these laymen will for "business reasons" reinforce the sectarian bonds and denominational passion that the scholarly movements in the pulpit are doing so much to weaken and disintegrate. Religion in the past has suffered from clerical narrowness, priestly monopolists; let it not now fall into the hands of an unthinking laymen's trust.

That was an interesting occasion at the Chicago Beach Hotel last week, where some thirty-five or more of their colleagues on the teaching force of the University of Chicago met around the banquet table to bid God speed to Professors Zueblin and Sparks. Professor Shepardson attended to the toasting. The first address was delivered by Professor Moulton, the venerable dean of the University Extension work in England and America. His reminiscent study of the "Departed," the extension lecturers who have worked and left, most of them to broader fields and higher honors in this world, was very interesting. Professor Tufts spoke of the "New University," with its significant truth telling and truth "searching" instincts, while President Judson spoke the "Farewells," and of course the interest culminated in the addresses of those who were leaving. In their going the extension work of the University of Chicago has clearly lost, after Moulton, its most conspicuous and successful workers, and both have well earned the promotion to larger fields and still more hard work. Professor Zueblin goes to Boston, where, as President Judson put it, he "is to become the Jane Addams of that city." Professor Sparks assumes the presidency of the Pennsylvania State College, which institution he left thirteen years ago after six or seven years' service as Professor of History. The "University outside of the University" in this territory has suffered a real loss, but what is their loss is the profit of the fields beyond. UNITY bids these apostles of the new and better democracy Godspeed in their new field of labor.

Professor Clark, the author of the article which appears in this number of UNITY, has for many years been a power in the faculty of the Alfred University, Alfred, N. Y., and has recently been called to a more important field as president of a college in West Virginia. On his departure, the students collectively bore this testimony in the columns of the local paper:

''The moral influence which has gone out from his department has carried power in all directions. * * * He has handled his subjects with such depths of research and investigation that he has been an inspiration to every student.''

We commend the wise words in the article referred to to the readers of UNITY.

An intelligent and earnest student of the Episcopal Church from the inside urged with great confidence upon the editor of UNITY some months ago to remember his prediction that the Episcopal Church had had its last heresy trial, that the Crapsey experience had proved enough for them, that its ecclesiastics had grown wise and would find some other way out of their perplexity. Alas! Our learned friend has reckoned without his host, for from the heart of the new west comes an expulsion more summary than that which transpired in the Crapsey case. Bishop Edsall, of Minnesota, according to the local papers, has peremptorily unfrocked a heretic, without trial or jury. Rev. Robert Hammond Cotton, of Minneapolis, after forty years of devoted service as a minister in the Episcopal Church, in England and the United States, "one of the best known Episcopalian ministers in the northwest, one who had repeatedly appeared in the best Minneapolis Episcopalian pulpits, was simply silenced by the stroke of a bishop's pen." The correspondence is so short, and not sweet, that we give it in full as reported in the *Daily News* of Minneapolis for April 24:

THE BISHOP'S LETTER.

''I think it is but just that I should let you know that a rumor has reached me that you have announced your agreement with Dr. Crapsey.

''If such is the case I could not feel it consistent with my sense of duty to continue your license in Minnesota after your present term at Benson has expired.''—S. C. EDSALL, Bishop.

DR. COTTON'S REPLY.

''Of course your letter is final and does not admit of reply.

''But the call to the church's ministry is not 'of the will of man,' and I shall always be ready to serve her in the future as in the past, whenever she may require my services.

''There are in the ministry many who think as I do. I cannot help recalling Luke 19:39-40: 'And some of the Pharisees from the multitude said unto him: ''Master, rebuke thy disciples.'' And he answered and said: ''I tell you that if these shall hold their peace the very stones will immediately cry out.'

''It's a pity, however, that our modern Pharisees are not as open and straightforward as were their ancient brethren.

''And whenever has a policy of repression prospered?''—REV. ROBERT HAMMOND COTTON.

In justice to both bishop and rector, and for the benefit of our readers, the heresy of the suppressed minister as stated by himself, as printed in the same journal, is given below:

''Two points in the doctrine of the Episcopal Church I contend are untrue—and because of this I am accused of heresy.

"The two points are the virgin birth of Jesus, as vulgarly understood, and the resurrection, as vulgarly understood.

"I locate the virgin birth in the divine and not in the human nature of Christ.

"The real virgin birth, to me, is that whereby he is said to have been the only begotten son of the Father, full of grace and truth.

"I identify the resurrection with the true conception of evolution, wherein the old notion of special creation is replaced, first, by change of form, or, technically, species; second, by passage from a lower to a higher form of existence.

"This is exactly the Christian doctrine of resurrection of the body, as distinguished from the pagan idea of immortality of soul.

"To me, the first and last great heresy of the church, and the cause of all her modern troubles, is a practical denial of the humanity of Christ.

"I cannot bring myself to believe that the Holy Spirit, under whose inspiration the modern doctrine of evolution has been evolved, intended his earlier revelations should contradict this, his last and greatest.

"Jesus was and is of God, just as any other man or woman would be who lived a divine life.

"I do not damn a man because he does not believe as I or other Christians believe. I do not tear down. I do not attack."

Equalizing Social Conditions

The same paper gives us the statement of Senator LaFollette that one hundred men of wealth rule the United States, and the other statement that five hundred thousand people are out of employment in New York City alone. The economic relation of these facts does not concern us just now, apart from the general illustration given of the divergence in the conditions of the people who live as neighbors and constitute a common political organization. Mr. Booth gives us the figures of London that those who live below a guinea a week, per family, are one million and a quarter—that is 30 per cent of the population. Add to these ninety-nine thousand inmates of workhouses, prisons, etc., and you get just about one-third of the population of London below a living income. Fringing along this class comes another very large element, liable at any moment to fall below the economic equator. Mr. Rowntree, in his famous book, "Poverty," tells us that families living on this low scale are obliged to deny themselves the smallest railway fare, or a half penny newspaper or a popular concert—that they cannot save enough to join a trades union or a sick club, and that if a member of the family fall ill it must generally die without medical attendance. Such a wage earner can never afford to be absent one day from his work, and none of the family can indulge in the slightest attention to the beautiful. This crowds them into the cheapest and least sanitary residences, where they become members of a great octopetal struggle for mere existence. In London thirty thousand are squeezed out of all sorts of homes, and find a resting place at night either in the common lodging house or in the street or park. The story from New York is so nearly identical with that from London that we may say the conditions in America no longer differ greatly from those in Europe.

It is folly, of course, to turn to our wealthiest class and point out to them their duties to the weaker and helpless. We doubt if any class is now more charitable, and in the general sense helpful, than the one hundred men of greatest wealth. Charity, even when it becomes as immense as that of Mr. Carnegie and Mr. Rockefeller, accomplishes next to nothing in changing the relative conditions of society. It is valuable only as a temporary measure when conditions are extreme. The socialist insists that there is no remedy but common ownership of all property, and a division of produced wealth, under governmental direction. To pool our resources and distribute according to need is attractive in its promissory form, but we must not forget that communism has never gone with any high stage of society. If we were to adopt it it would be to react to the most primitive conditions of our stock in Jutland and England. We do not say that this condition did not have its ameliorative phases, but we do believe that it would be impossible to carry the English speaking people over to that social platform without carrying them backward in their political, æsthetic and even moral characteristics. We have outlived and grown far beyond the capacity for that sort of socialism.

Nor is it our object to suggest any other remedy in the form of religion or politics. We desire to call attention simply to the fact that, while soup kitchens and similar measures are temporarily necessary, General Booth has come to the conviction that the very best thing in sight is colonizing the poor in the country. For the present there is land enough for all to occupy and to cultivate. How long this may last at the present increase of globe population we cannot foresee, but a very large propulsion given to this countryward drift seems to us very important. Charity in the city and under city conditions must be repeated over and over continually. Here, however, stands one superb fact, that the increase of our population, which went into the city at the rate of two-thirds, now drops into the city only at the rate of one-third. The farmers are calling for help, and could at the present moment employ every laborer in the United States who is without work. The southern states are putting forth every possible effort to secure immigrants either from the north or from Europe. The western states lose one-fifth of their harvests for lack of help at harvest time. Cannot these two facts be somehow put together and the poverty question be greatly alleviated? It seems to us hardly rational to be sifting out the poorer immigrants, to ship them out of the country. California is going so far as to demand a much freer admission of Japanese and Chinese into the vineyard and orchard culture. Does it not remain as a possible duty for our churches to take hold of this very problem of colonization? Mr. Booth tells us that it must be done by sending out whole families and not individuals alone—that is, if we would make the work permanent.

E. P. Powell.

THE PULPIT

David Swing, Poet-Preacher

CHAPTER VIII.

THE LAKE SHORE HOMES.

As has been said, Professor Swing lived on Cass avenue when he first came to Chicago, not far from the little wooden Westminster church. Later he built a home on Superior street, and when his oldest daughter, Mary, became Mrs. Jewett E. Ricker—October 22, 1874—still another house was built nearby. Many of the tenderest memories of his personal and family life cluster about that old Superior street home, and we may pause to look back at those years. Swing had many friends, but only a few intimates who really knew him and with whom he could talk or remain silent. Among these were three men—the late Abram Pence, Franklin H. Head, and Thomas Chard—who were closer to him, perhaps, than any others outside of his own family circle. Of his private life Mr. Chard writes:

"Prof. Swing, in private life, was controlled by a delicate sense of duty and by strong affections. As a son he was tenderly devoted, thoughtful of everything that could soothe the declining years of an aged mother, provident of blessings, and tireless in deeds of kindness. Regularly every year he visited his mother, who lived to the great age of ninety. His reverence for the memory of his wife remained a ruling emotion. 'Nothing,' he once said, 'but the meeting in immortality can end the long pensive remembrance.' . . . He shunned conspicuous positions, but it pleased his gentle spirit to have a few friends who could sit by his hearth in the name of a natural affection, and who loved him well enough to let him alone. Perhaps an incident will illustrate. We crossed the Atlantic together and one calm evening sat side by side on the deck of the steamer until a late hour, neither saying a word. At last, in a tone that always drawled a little when he was comfortable, he said: 'Chard, this is what I call real friendship. We don't have to keep up a conversation; we understand each other perfectly without it.' I am far from meaning that he was a silent or moody man. He could talk charmingly when the spirit moved him, and after an evening spent with him one could say, with Dr. Johnson: 'We had most excellent dicourse.' . . . His home life was quiet and beautiful. In the evening there was generally a little group of friends around the piano in that Superior street home. Songs of the old fashion were sung, for the 'Professor,' as his friends loved to call him, dearly loved music. One evening at prayer meeting, about the time of that wretched heresy trial, the professor seemed to be depressed in spirit, and read that Psalm, 'By the rivers of Babylon,' and there was a note of sadness in his comment on the cry of the old captives, 'How shall we sing the songs of the Lord in a strange land?' When his remarks were finished I quoted aloud the lines:

'They who seek a Throne of Grace,
Find that Throne in *every* place.'

It was his favorite hymn, and the look that he gave me was reward enough. . . . Prof. Swing wrote his sermons easily, though they were not composed hastily. When some great book or marked event stirred strongly the current of public thought a thousand orators and writers would declare instantly their hastily formed opinions. Then last of all, Swing, in some memorable discourse, would sound the depths and shoals of the subject and say the best and final word. It was this judicial deliberateness that made his conclusions so weighty. . . . I said that he wrote easily. I remember once being with him while he was finishing a sermon in his study. He whistled while he wrote, one foot doubled up under him, Indian fashion, to 'distribute the pain,' he said, for he was never well. Once in a while he would turn to me to get my theory as to the spelling of some word."

Any shape of self-display was to Professor Swing an abhorrence, so much so that he concealed much that his friends, especially young ministers, would like to know. He deemed it a form of vanity to exhibit his methods of sermon preparation, or his habits of study. He even twitted Beecher for "turning himself wrong side out and showing how a son of Boanerges fashions his thunder bolts," referring to the "Yale Lectures on Preaching." Still, we have a legitimate curiosity to know how he did his work, and by what method. A glimpse of Professor Swing in his study was given me by Mr. Abram Pence, who belongs now to the time that is gone and to the people who are no more. He wrote:

"In preparing his sermons Prof. Swing left nothing to chance—he so feared saying a foolish or an ill-considered thing. He had his time for writing and his sermon was always done by Friday night. He gathered his subjects from all quarters and would then look up an appropriate text, which he sometimes referred to after he started, but not always. He wrote upon subjects and not upon texts. He had a little book in which he jotted down the various subjects as they occurred to him, but he frequently would not preach upon them for months, but would let them grow in his mind, watering them and now and then adding some fresh soil, as his reading and reflection suggested. He never made up a sermon from the book which he might be reading. He thoroughly digested the subject before he wrote, and he could always look into that little book and put his finger upon that which was ripe for treatment. The stream of his thought flowed along unruffled by any 'firstly, secondly or finally,' the skeletons of his sermons being clothed with warm flesh and garments of beauty cut and trimmed after the fashion of the essay. He wrote with the inevitable ease of one familiar with the best that had been thought and said in the world, and he always knew where to find what he wanted. . . . What he wished to say was clearly in his mind before he put pen to paper, so that he rarely interlined and never rewrote anything. He simply lived and spoke according to the sweet, Christ-like spirit that was in him.

'He spoke, and words more soft than rain
Brought the age of gold again.'"

Along in the mid-eighties Professor Swing built a spacious home at No. 66 Lake Shore Drive, near the Potter Palmer mansion. There he lived with his youngest daughter, Miss Helen—who, October 27, 1886, became Mrs. Mason B. Starring—until the end of his life. It was a home built around a library, that being the room of honor in the house—a great, light, long room full of books and beauty. The master of the house was fond of quaint and curious clocks, and at the striking of an hour all manner of sounds were heard from as many timepieces. This hobby greatly amused Joseph Parker, who was a guest in the Lake Shore home the evening after he delivered his famous lecture on "Clocks." A party who wished to see the preacher in his negligee, so to speak, found him sitting in his library looking out over the gray lake. Asked as to his health, he assured us that he was quite well and happy, though a little worn after the labors of the Sabbath.

"Some people cannot live near the lake," he said, reflectively, letting his eyes rest on the gray-white of the still scene before him. "When I left Southern Ohio for Chicago my physician said that I would be able to endure the climate for about six months; that I might visit Chicago, but could not live there. I always had a throat trouble of some kind or other. But the lake air is good for me. It is fresh air—which has come blowing over three hundred miles of clean water instead of some dirty town. Since I have lived on the Lake Shore Drive I have had no throat trouble at all. Nothing but liver complaint, and that," he added, his eyes twinkling, "is not local."

A nearer view showed that he was in truth a homely man, having, as he once confessed, "not one redeeming feature." In stature he was rather short and apparently solidly formed. The head was large, square and nobly shaped; the hair gray and worn quite long; the nose not large but slightly Roman; the lips thick, and the chin unusually heavy. It was a face that one could study like a map for its apocalypse of character, for its deep markings of sorrow, and for its lines where

smiles fell asleep when they were weary. It was a noble face, and as thought and feeling played over it one forgot its irregular features. As a host he was genial, witty and wise. His conversation was a miracle of many-colored impressions, dropping now and again into provincialisms, and uniting the quaint and homely with the higher paths of culture. One of the party asked him to show us the library.

"Why, it is only a reference library," he said. "Just the books I have been obliged to have, for I have never been able to afford myself the luxury of buying books for the pure love of them. I recently added the Bohn collection, as you see, and as a result my pocketbook is so thin that I can almost read Greek through it."

When a man becomes famous his library is apt to lose character. So many presentation books are sent to him that his shelves cease to be a reflection of his own preferences and tastes. This had evidently happened, in a measure, to Professor Swing, but there were other books which told their own story of loving usage. Six old volumes of travel, dated 1703-4, were among his treasures. They contained the diary of a slaver on his voyage from Liverpool to South Africa and back; accounts of how the slaves were found and captured; of how many of them jumped into the sea, choosing death rather than be torn from their homes; of how they were herded together in the ship, and were full of woe and lamentation. After a few days they would brighten up and begin to sing their strange, melancholy songs, and as the weird melody floated out over the sea the captain soliloquized of why the black man should not have the same rights as the white man. There were, also, some superb examples of Japanese chromolithography, showing the process—the first few wavy outlines, the fillings in, the rich, smooth color, and afterward the fretwork of ornamentation, until the twenty-second impression was reached and perfection attained. The library was marked by variety. Law, religion, art, science, music, poetry—none failed or was overlooked. Deeply pious books were seen alongside of the most radical sceptics. There were many lives and letters of the saints—Madame Guyon's "Autobiography," Eugenie De Guerin, Francis of Assisi, the letters of Fenelon and of Francis De Sales—which he valued for "their delicate perfume of piety." Histories abounded. Goethe, Richter and Schiller seemed to be his favorites among the Germans. Frenchmen were numerous, owing to their exquisite artistry of words, especially Chateaubriand, Victor Cousin and Guizot, but more especially the poets and dramatists, and Racine above all others for his long, silvery, soft violin tones. Homer, Plato, Livy, and the rest of the classic writers, looked gravely down upon us from a corner of their own, in a garb that told more of use than of ornament. In that corner he paused and took down a volume of Pliny's letters:

"Does it ever seem to you," he said, whimsically, "that the same sun could not have shone on these old people so many ages ago? It does to me. I cannot, somehow, adjust myself to thinking that they lived in just the same world as we do, and that it could possibly have been the same appearing. It is only when I read of Pliny writing verses, and his wife setting them to music and singing them to him when he came home at night, that I can make myself understand that these people really existed and enjoyed themselves and suffered as we do."

"Do you not think, professor," asked one of the party, "that Homer is full of needless and tiresome repetitions? Jupiter is always cloud-compelling Jupiter; the dawn is always the rosy-fingered dawn."

"Yes," he said, "Homer wrote in the infancy of the nations, and today our children delight in repetitions. Take 'The House That Jack Built.' Do our children object to the eternal return of the rat that ate the malt, or the cow with the crumpled horn? To be sure, we might avoid this and say: This is the cat which ate the rat, to which allusion has been made, or, this is the dog that killed the cat, of which mention has occurred earlier in our narrative, or this is the maiden all forlorn, concerning whom our readers will recall her marriage by the priest all shaven and shorn. But will these modernizations dethrone from its honored and secure position the delightful old-time legend of 'The House That Jack Built'?"

"Suppose, professor," said another, asking a time-worn question, "that you were sentenced to life imprisonment, and were, by some relenting grace of your judge, allowed to select, say, half a dozen volumes to amuse you for life, what books would you select?"

He drew his hand across his chin thoughtfully, but did not immediately answer, and the questioner went on:

"I suppose two out of the half dozen would be the Bible and Shakespeare in the choice of every one. And then, for my part, I should add Omar Khayyam, but after that so many books crowd one. It is not easy to make a list."

The professor smiled slowly and said: "If I were condemned to lead the life of a Selkirk for the remainder of my days and could have a half dozen books wherewith to solace myself, I think I should not choose either Shakespeare or the Bible. I should take instead some modern books—some histories, some good romances, Eber's novels, perhaps, something which was in touch with the beautiful world as I left it. And if I were going to purchase a barrel organ—an instrument I myself can play, since it works simply with a crank—I should choose three sets, the Largo, Schubert's Serenade, and Beethoven's Sonatas, and then I should not care about any more or any other. These are my three musical fads. I can listen to this music over and over, and never tire. And the rest—why, the rest does not matter.

"Talking of favorite books," he continued, reaching up for a thin, green-bound volume on a high shelf, "I think you said you'd choose Omar Khayyam. Does he not have a depressing influence upon you? No? Well, I thought it inevitable. His 'Rubaiyat' is a blend of stoicism and epicureanism, transformed by the magic of the East into something rich and strange. The 'Kasidah' of Burton is hard, bitter, grinding on heart and mind, but it is an agnosticism that, at least, does not drug itself with wine and roses and the scent and sheen of the flesh, as Omar's does. Do you think Fitzgerald caught the exact Persian flavor? You do, eh? Well, so do I. Oh, this wonderfully bold verse." He adjusted his glasses and read in his peculiar vibrant tones—

> "Open then the door!
> You know how little while we have to stay,
> And, once departed, may return no more."

"May return no more," he repeated, dreamily, and then opening upon the last quatrain, he recited rather than read:

> "And when Thyself with shining Foot shall pass
> Among the Guests, Star-scattered on the Grass,
> And in thy joyous Errand reach the Spot
> Where I made one—turn down an Empty Glass."

"Ah," he mused, with a strange tenderness in his voice, as he looked unseeingly through the long, lovely room where was spread the feast he so greatly enjoyed —"Turn down an empty glass." And then a merry party burst into the room, radiant and in high spirits,

and ready for the usual Monday game of whist. I may add, on the authority of Mr. Abram Pence, that Professor Swing was a poor player at whist, for that he was such a good story-teller.

Swing enjoyed a certain reputation, albeit a slender one, as a man of letters. But he was too good-natured to be a critic, too fond of what Swinburne calls "the noble pleasure of praising," and he sometimes scattered his praises of men and books in a way to make the judicious grieve; as when he said that Cowper's "Task" was a greater work than Goethe's "Faust"; as when he preferred Alcott to Emerson, and said that it would be just as well to forget Carlyle. He was, perhaps, more of a book-taster than a critic, and his judgments of writers, while exceedingly interesting, have little value except as sidelights upon his own mental processes. If in theology he was a heretic, in regard to literary standards and forms he was somewhat rigidly orthodox, and a little afraid, it seemed, of all who ventured upon "skittles and beer." Hence his dislike of the early Swinburne with his carnal mysticism and bowings at the portal of that shrine where sin is a prayer, and that sort of thing. He loved beauty, but saw it always in what Hume called "the dry light." His divinity in art was calmly chaste, Diana not Venus, Tennyson's not Byron's. A Greek he was indeed, but a partisan of Apollo and a foe of Dionysus. His face was set against the morbidity of the decadents, as we have seen in the case of Wilde, despite their undeniable putrescent, phosphorescent brilliancy. Zola formed his nadir of comparison—a standard dweller in the bottomless pit—and Whitman, for other reasons than form, was also an aversion. The uncanny, equally with the fleshly, he abjured, as tending to blur our clear vision of life as it is. Even Poe, for all his incantations with words, was not to his taste, being a denizen of that misty mid-region where imps, hags and ghosts have their hidings. He was hypnotized by the horrific, and his lines had in them a savor as of grave damp. So also Hawthorne, whose "Marble Faun," although "written in a matchless style and with an accompaniment of all the fine arts, has for its central figure a monster." Life is the material for the artist, and, like Sophocles of old, he must see it steadily and see it whole. If there are to be dark scenes, Swing said, let them be taken from the shadowy side of real life, such pictures as Tolstoy—whom he, after Howells, was one of the first to hail—had drawn; pictures, that is, from the human inferno. To live a book must have life in it, human life. Homer lives, he argued, not for his gods, but for his pictures of old life. But the artist must select, and, since a rose is as much a part of life as a toad, and far more lovely, he thought it better to paint the rose.

To be continued.

CORRESPONDENCE

Can any of our readers enlighten our correspondent or help her obtain the desired information?—EDITOR.

Will UNITY ask the "presidential possibilities" where they stand as to votes for women? There is no recent public utterance from Mr. Taft on the subject. Mr. Hughes and Mr. Bryan evade pitiably when questioned personally. Do make them tell UNITY where they stand! Yours hopefully,

FLORENCE KELLEY.

To have an ideal or to have none, to have this ideal or that,—this is what digs gulfs between men, even between those who live in the same family circle, under the same roof or in the same room.

How Far Should a University Concern Itself With the Moral and Religious Life of Its Students?

BY C. B. CLARK, CHAIR OF PHILOSOPHY AND EDUCATION, ALFRED UNIVERSITY, ALFRED, N. Y.

(Read before the Faculty, Feb. 24, 1908.)

The spirit which animated and permeated the life of our early colleges was religious. The first object of their founders was to make these colleges centers of a positive religious movement. The first and foremost aim was the "conversion" of every student. After conversion, which was of primary interest, came education, and then, if possible, the graduates were to be pressed into the ministry or missionary service.

As a fair sample, Williams College fifty years ago enjoyed each week sixteen compulsory religious exercises, four noon class prayer meetings, not exceeding forty minutes in length, one college prayer meeting and six other regular but non-compulsory religious exercises. Doubtless this constant touch with the prayer meeting and revival, together with the Puritan spirit of the age, produced a deep religious tone to the college and aided in giving the college graduate high moral purposes.

With few exceptions, confined, perhaps, to narrow and singular denominations, this state of affairs has passed away. There is no thought here of mourning for former conditions and no desire to advocate a return to Puritanism or the ultra-religious college as an ideal. On the other hand, when we note the moral, not to say religious, delinquency which so proverbially characterizes the student life of the modern university, is it too much to say that in the reaction we have gone too far in an opposite direction? We read that one university president said that he would not dare to call his three thousand students together for compulsory religious exercises of the most general character, since he feared the effect of such a move upon the legislature and his appropriations. Judging from the practices generally followed in state institutions and the larger private universities, evidently this university president is not the only one who entertains such fears. The position which has generally obtained seems to be that of non-interference with a student's religious and moral welfare, unless his conduct becomes actually scandalous. That higher education seems to be in danger of swinging to an extreme of religious indifference is still further evidenced by the fact of the creation of the Religious Education Society, which, if we understand its purpose, is to create in our educational life a more positive expression of religious and moral appreciation. There is a more or less general feeling, too, among a large proportion of our population, that our colleges and universities are hot-beds of infidelity. There is considerable feeling that the average college professor teaches a more or less disguised form of infidelity, insinuating with his regular instruction more or less irreligion and spiritual poison. It is needless to say, here, that the suspicion that the religion of an educated man is bound to be of a questionable character is absolutely unwarranted and unfair. No more genuine or sincere Christians can be found anywhere than among our college professors and instructors. These men are, to be sure, sometimes not altogether orthodox, but that is no reproach to their religion. As a class, our university and college professors are thoughtful, reflective men, and it is their very sincerity in religious expression that gives rise to the suspicion that they are irreligious.

Doubtless there is such a thing as paying too high a price for the advantages of a college degree. When a young man or woman enters college, having brought with them from a godly home, a deep but perhaps untutored religious experience, and, as a part of the price paid for a college course, that young man or woman loses that religious sincerity, such have paid too high a price for the advantages gained. If it has come to pass that a college education can be obtained only at loss of religious and moral integrity, we are paying too much for higher education. If it has come to pass that no official measures can be taken to conserve the religious life of college and university students, then, in order to preserve the deeper moral ideals of our nation, we must find other and if necessary outside means of conserving this religious life. While the universal freedom, if not the license, of modern college life will in the course of evolution give us a higher type of self-control on the part of those who exercise voluntary self-discipline, yet we are purchasing the results at a fearful cost of ruin. It is the writer's opinion that we have gone faster in freedom than we are able to secure moral adjustment, and that we shall yet be obliged to solve the problem of finding at least a partial substitute for the ordinary restraints of home life. This is not a plea for espionage in any form or of any kind, but it is a plea for some kind of spiritual ballast that will bring the student into complete self-possession through moral ideals. In order to meet successfully the temptations incident to college life, a young man or woman must possess some sort of spiritual anchorage. Its most unworthy form is the surveillance of college authorities. It may better be the influence of a worthy home or a friend or teacher of high purposes, but best and safest of all it may be the spiritual monitorship of a high moral and religious ideal. Self-discipline may be and is a worthy purpose in higher education, but the methods of attaining it may be costly, unwise and even criminal. They *are* such when a young man is thrown into the midst of the temptations peculiar to college life without some sort of spiritual breakwater. Without such protection he is almost sure to be caught in some tidal wave of temptation and carried out to sea.

Unpopular as it may be in certain quarters, I am still Herbertian enough to believe that the supreme end of education is the development of Christian manhood and womanhood, in short, character. True, other agencies in life seek to do the same, but to me the great distinction between them and the college is, that the college should achieve what President King calls a "Rational Fight for Character." The answer, then, to our fundamental inquiry, "How far should a university concern itself with the moral and religious life of its students," is, just to that extent that morals and religion involve character. With sectarianism we can have nothing to do. The educational institution which demeans itself to the propagation of sectarianism thereby forfeits its right to existence. As educators, whose right and duty it is to make a rational fight for character, we must forever refuse to make any alliance with any shallow, artificial methods of salvation, by whomsoever proposed or propagated. Salvation, whether economic or social, individual or rational, can be nothing short of sharing harmoniously the life of the Absolute or God. To share the life of God is to consciously conform to the nature of the Universe as it is in Him. This harmony with the Absolute is the supreme goal of all true religion. The same goal is sought by higher education. There is, therefore, no incongruity in the cultivation and expression of the religious nature in and through college life and activity. A more difficult question to answer is *how* this may be done in a way to secure the best results. There are so many aspects to this question that we will attempt only a few of the most conspicuous.

First. Moral and religious culture must be unmistakably in evidence in the lives of the men and women who compose the faculty. It is absolutely indispensable that it shall be so, if the students are to believe in the worth and genuineness of the religious life. Nothing, however important, can take the place of it or compensate for such loss. Professionally and otherwise the instructor of youth should be unswervingly upright, honest, fair, just and trustworthy. All arrangements for religious and moral culture must have the backing of such high moral living as a guarantee of validity and genuineness. Such worthy living back of all instruction cannot be short of far-reaching in creating a spiritual atmosphere in any institution. Unconscious though it may be, even to the student body, the influence of such teachers is always at work. Careless living on the part of any instructor should not be tolerated for a single moment. Even a moral compromise will in the end work unmeasured harm to the moral ideals and traditions of our institutions of higher learning.

Second. Moral and religious teaching is not incompatible with the highest educational culture. Certain students are glad to avail themselves of elective courses in Biblical literature and history. Others are averse to courses of this kind. But aversion to religion may often be unconsciously conquered by giving students the right point of view. For example, in the study of the world's great literature, it would seem that the majority of college students could be brought to an appreciation of the best portions of the Bible for their literary value, if for no other. Certainly it possesses rare gems of loftiest sentiment, and, while it would doubtless detract from the ultimate value of the Bible to treat it as literature merely, no college teacher should be so superstitious as to regard the Bible as too sacred to be investigated as literature. Another subject which is calculated to give the student a rational, unprejudiced attitude toward all reality is the study of history. An appreciation of the evolution of mankind can hardly be separated from the Bible and the church as forces in civilization. If done in the right manner no harm can come from instructing ourselves and others in the false steps taken in religious progress, for, as educators, it is not ours to multiply devotees to any sect but to create a faithful devotion to truth and reality and morality and religion are *real*. Science, too, has its contribution to religion. The old view regarded them as enemies and the only hope of avoiding battle was to build up a "middle wall of partition," ruling that they lay in absolute distinct fields of operation. Deeper reflection has shown us they are but different aspects of the same ultimate and that there not only is no quarrel but there can be none when their relations are seen in their true perspective. It was something of a gain when we had ruled that science and religion were not necessarily antagonistic, but we now go farther and affirm that their goal is the same, though contemplated from different viewpoints.

Other subjects as well add their contribution to the moral and religious concept. True philosophy—also inseparable from ethics—cannot antagonize either morals or religion, since its search is but to discover

man's place within the Absolute. And so we might proceed throughout the entire curriculum. It is not necessary to add that nothing seems more out of place than to drag religion into irrelevant places. Such a procedure is everywhere and always to be avoided, for it is certainly not in good taste, is unpedagogical, unscientific and is not far from irreligion. Dogmatism is, of course, equally to be avoided.

Third. The duty of the modern university is not discharged until it has afforded ample opportunity for religious expression. Opportunity, I say, because morality and religion *are* such only as they are natural and unforced. Enforced religion is either mockery or hypocrisy. Legislated morality may be a necessity for social safety, but its quality is always indifferent. The opportunities for religious expression in connection with university life may be discussed under two or three heads.

(a) Chapel exercises. Chapel exercises may be so formal as to become a positive menace to religion and even morality: Doubtless attendance should be voluntary, unless perhaps it should be required of Freshmen and Sophomores. The chief problem in this connection, however, is not attendance but in making the exercises really worth attending. The exercises should be dignified but not formal. They should be suggestive, cheery and inspiring. Unless a man's soul and spirit gathers through these exercises life and hope, enthusiasm and uplift, their continuance is of doubtful value. Frequent jokes from the platform, in my mind, detract from the spiritual value of the exercises. The students may applaud, but in their hearts they do not approve. Music, too, has its contribution of uplift and inspiration. Sacred music is closely related to the spiritual life. The chief value of chapel music is not merely that it be enjoyable but it lies in ideals and suggestions which it gives of a life of beauty and noble holy endeavor. To this end let our songs be of the inspirational type. Let us eliminate all songs which breathe a mediæval spirit or give evidence of world weariness.

Take for example,

> "This groaning earth is too dark and drear,
> for the Saint's eternal home," etc.

or

> "In what confusion earth appears,
> God's dearest children bathed in tears,
> While they who heaven itself deride,
> Riot in luxury and pride."

or

> "Lord, we are vile and full of sin,
> We're born unholy and unclean;
> Sprung from the man whose guilty fall
> Corrupts his race and taints us all."

Such sentiment is enough to chill the enthusiasm of the most ardent. They are depressing and fill the heart with heaviness. They act as a wet blanket. They discourage.

Contrast this gloom and weariness with the uplift, hope and inspiration in

> "There's a wideness in God's mercy
> Like the wideness of the sea;
> There's a kindness in his justice,
> Which is more than liberty."

or

> "As pants the wearied hart for cooling springs,
> That sinks exhausted in the summer's chase,
> So pants my soul for thee, great King of kings,
> So thirsts to reach thy sacred dwelling place."

or

> "Give thanks to God, he reigns above,
> Kind are his thoughts, his name is love.
> His mercy ages past have known,
> And ages long to come shall own."

Both students and faculty, if the chapel means anything at all, come to its exercises for help and uplift. No pains are too great to make it the occasion of spiritual buoyance, moral enthusiasm and intellectual hope.

(b) Desirable and helpful as stimulating chapel exercises may be, they alone are not sufficient means of moral and religious expression. To meet the normal needs of man, student activities in this direction must supplement chapel, church and Bible school. As spiritual leaders we succeed so far only as we bring the students by their own choice into harmony with a life of strong, noble, unselfish right-doing. Student initiative is highly desirable. To this end the university authorities and faculty should not only encourage but coöperate with the Christian associations, student prayer meetings and other like organizations.

Fourth. Another means by which our institutions of higher learning may act as moral if not religious agencies is through a strong but wholesome and steady college discipline. A lesson which even many seniors have failed to appreciate is that dissipation in any form lessens the student's chances of success. For this fact who is mostly at fault, seniors or faculty? While it would be obviously unjust to blame the faculty in every instance, yet I fear that as often as not the faculty more than the student is at fault for the manifest lack of moral responsibility in the student body. A wholesome respect for the day of Judgment would be inculcated if students were more often brought face to face with consequences of a disciplinary kind. Development of any sort should lead straight to the day of doom. Intellectual vagrancy ought to be dealt with as a college crime. Is there no connection between the high-handed irresponsibility of finance, industry and social disregard for law and the irresponsibility which masters the average college student? The habit of circumventing justice is often learned in college. Unprincipled scheming begun in college and not met on the part of the faculty and authorities with a positive judgment makes that college or university a participant in social and industrial crime when that student becomes a "plunger" and "grafter." One of the surest remedies for professional wrong will be a college evangelism of clean, manly living among students, ideals of character which will scorn the most trivial wrong-doing. In short, to aid in the moral regeneration of human society, it seems to me that the college and university cannot afford to do less than put itself uncompromisingly on the side of all that is good and purge its membership of all demoralizing and degenerating influences.

Fifth. Lastly, though by no means least, all colleges and universities must stand for and teach true ideals of life. Hard as it is to believe that it represents the truth, it is more painful to read in the last issue of a popular magazine this terrible arraignment of the results of higher education.

"As to miscellaneous gifts to education, liberal as they may seem to be, we may well wonder if we should not be at least as well off without them. If they are to prolong the present kinds of education that have given us highly intelligent communities like Philadelphia, fully aware of public dishonesty and utterly indifferent to it, wherein are we the gainers? How do we benefit by teaching young men to sneer at reform, scoff at democracy and view gain as the chief end of man? The average of intelligence in the United States is already the highest in the world. Is it possible for anyone to say that the average standard of civic integrity has kept an even pace? And if not, how shall

we praise the prolonging of a system that has suppressed righteousness instead of exalting it?"

This is painful and we wish that it could be pronounced wholly untrue. But as it is, it remains for all colleges and universities, through teaching and living such high moral and religious ideals, that the young men and women who enjoy the benefit of courses in higher education shall become a moral leaven in the body politic, social, industrial and national.

Questions Concerning Immortality

In the UNITY of November 28, an article entitled "What is the True Immortality?" by J. George Frederick, is so important and so far reaching in its necessary corollaries that I venture to ask some questions concerning it. The writer, from the leaps of his logic, seems to be in disguise, playing the parts of a preacher, a scientist and a poet. For is it not a sign of a great poetic faith and imagination to believe that "everything that possesses life possesses soul and spirit," and "that soul is everywhere, in stones and trees as well as in man"? In a series of remarkable articles now being published by Dr. Cary on "Biographical Method as Applied to the Life of Jesus," he points out that if Jesus is not man, it is not possible for man to write of him a satisfactory biography. Now, if there is a great underlying truth in this suggestion, how can Mr. Frederick *know* there is soul and spirit in stones and trees? Unless Mr. Frederick believes we are stones and trees, or vice versa. And if he believes this, is it not as great a stretch of the imagination, as to believe that man's almost universal hope of immortality shall be realized?

And does not Mr. Frederick give signs of his preacher role in his use of Jesus' words in Mark 12:27, "He is not the God of the dead, but the God of the living"? For his (Jesus') previous words, according to the record, were a quotation from the Old Testament, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." According to Mr. Frederick, these three men did not have then so much life as rocks, but should he quote Jesus as meaning something exactly opposite to what he seems to mean, and what in all probability he did mean? The question of immortality is not settled by what Jesus said about it, but is it not a preacher's twisting of the text to give an implication to these words wholly out of the context? Is this ruse a take-off on the clergy? Again, Mr. Frederick seems to have the sweeping statement of the orator, which sometimes exists as the besetting sin of the preacher, when he says so confidently, "Instead of being an inspiring belief, the doctrine of personal immortality, whether it take the form of a belief in bodily resurrection, or transmigration, or a mystical continuation of consciousness under some form, is really a very poison to life, striking at the foundation of character and spiritual progress."

This bald assertion of Mr. Frederick is probably the weakest statement in his interesting and adroit argument. If a belief in immortality has poisoned life, it is wonderful how good and lively some of the poisoned ones live. When Lowell wrote of the beloved Channing—

> "Thou are not idle: in thy higher sphere
> Thy spirit bends itself to loving tasks,
> And strength, to perfect what it dreamed of here
> Is all the crown and glory that it asks.
>
> "For sure, in Heaven's wide chambers there is room
> For love and pity and for helpful deeds;
> Else were our summons thither but a doom,
> To life more vain than in clayey weeds."

was it of one whose belief in immortality was a poison to his life," "striking at the foundation of character and spiritual progress"?

Some scientific men of all ages have considered that they have the truth, and that religion should soon pass away. Yet as a fact, religion becomes more powerful as the days go by, and a belief in Supreme Being or beings and immortality continues. The definition of God, given by Mr. Frederick, that God is our reaching out to truth, beauty and goodness, makes God very nearly an attitude of mind. With all the philosophy that I have read or tried to, I cannot but believe that a person who wills, or thinks he wills, is higher than a thing. The reason that we poor mortals, who are not scientists or philosophers, speak of God as a person, is because it expresses the highest of which we know. When the great theologian, Dr. Savage, and Herbert Spencer met, Mr. Spencer spoke these remarkable words, "It seems to me reasonable to think that this Infinite and Eternal Power is as much above and beyond what we mean by personality and consciousness as we are above vegetable growth."

Of course God is far more than we can conceive of, and Herbert Spencer rightly considers Him or It above consciousness and personality, as much as we are above lower life. But God cannot be thus and at the same time depend upon man for life or growth, viz., an attitude or reaching out. Would it not be more scientific not to use the term God, if such an idea of God is held? Why put new wine into the old wine skins? Would it not be more frank to flatly deny the existence of God instead of adroitly defining God out of the universe? Are such scientists using scientific nomenclature?

I am not orthodox, but I scarcely see the argument in stating that "every criminal is religious in a strongly orthodox way." Religion never exists as a separate entity: it is always in humanity and mingled necessarily with superstition. The orthodox people are in the great majority, and it follows as a matter of course that criminals must be orthodox in their belief. How could it be otherwise? More whites commit crimes in Massachusetts than negroes. Shall we assume that whites are inferior to negroes from that fact?

We know, as well as we know anything, that there are some things in the world not commensurate with length, breadth or thickness. These things, the thoughts of Shakespere for instance, while we may speak of them as "big," are not measured by the laws of mathematics. And the "I," Ego, that produces them can be conceived of as a personality, without eyes or ears or nerves or brains. Material things are accidental or incidental, but not necessary to the existence of spiritual. The thought which the word is a sign of can exist without the word, sounded or spoken, as can be readily perceived in a deaf and dumb child. The word is the sign of the idea, not the idea itself. And the spiritual entities exist far more than the physical ones in spite of all the gush dear old Mrs. Eddy has thrown round this idea. Mr. Frederick believes in the existence of the body, and the existence of the individual (I shrink from using the word soul, as evangelists have associated shallow ideas with it) is more certain than the existence of the body. And why is it not as rational to believe that the personalities

already existing shall exist as some kind of superior personality in the future as to believe that individual persons are existing today which had no existence two hundred years ago? *Evolution implies immortality. Science cannot deny it, or at least it has not done so.* And if science is simply the "greatest ground of probability," is it not a scientific attitude to assume that which is plainly implied and that which has never been disproved—*the immortality of individuals that are personalities?—Carlyle, Summerbell.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Murder by Wholesale.

During the past week the papers have been filled with the most gruesome details of the "Murder Farm" at La Porte, Ind., where at least ten bodies have been unearthed. Seemingly Mrs. Guiness was a veritable Lucia Borgia, whose greed and crime know no limits, and naturally people are much aroused over the revelations. It is difficult to realize that such a thing could be carried on in this age of the world, and still harder to think of any human being base enough to execute it. On the other hand, the method of exploiting and advertising the crime in all its fulsome details by the public press—the morbid crowds of people from miles around journeying to this gruesome mecca—is almost equally disheartening. It is a terrible thing that a few women and men may be insane or may out-Herod a Roman murderer, but it seems still worse that a multitude should think and talk of little else for a week and should even spend its Sundays going by trainloads to view this graveyard! Surely nothing is so bad that morbid curiosity and newspaper sensationalism does not multiply it many fold. This is what makes the La Porte horror the news event of the week—a moral retrogression of a multitude.

Congress Opposes the President.

Probably the present week will witness a climax in the bitter hostility between many senators and President Roosevelt. It is doubtless true that the President has wielded the "big stick" with a vengeance, and more than any previous executive has actually demanded and compelled specific legislation. The Congress very naturally revolts against this attempt of the executive to assume its prerogative and the war is on in vigorous fashion. On the other hand, the "Dictator" of the House has outraged public sentiment and the Senate has so completely lost the confidence of the people that the popular election of senators is being everywhere demanded. The President, therefore, will probably not lose in popularity as a result of the present conflict, particularly as he is demanding legislation on lines of justice and public need. The employers' liability law, the removal of duty on paper pulp, the control of injunctions, the preservation of national forests, etc., all these are matters of popular interest and even a big stick will be tolerated if it is the one means of bringing a reluctant Congress to its duty.

Socialists in Convention.

The National Convention of the Socialist Party is being held in Chicago this week and judging by all appearances there will be a very interesting if not very stormy session. The question is under discussion as to whether the Populists shall make peace with the Socialists on the lion and the lamb method, and more particularly which shall be the lamb. Just now it looks as if the Socialists would do the lion act. The two candidates most prominently mentioned for the presidential nomination are Eugene V. Debs and William D. Haywood, but neither one seems to have the requisite two-thirds to nominate, and hence the two-thirds rule is being called in question. It would seem a patent misfortune that the party should not find a better standard bearer than either one of the two named.

Grover Cleveland Very Ill.

For some days the newspaper reports as to the condition of ex-President Cleveland have been very pessimistic, some asserting that no hope is entertained of his recovery. No definite information has been given out by the family, however, and it is not known whether he is suffering from a cancer or not, though the condition is evidently serious.

Remedy for Autophobia.

The cartoon in last week's *Tribune* illustrating the effect of a "three days in jail" sentence, as compared with a mere fine, was drawn true to the life. Whatever injustice such a law would work it is manifest that a few dollars' fine is no adequate penalty for reckless and criminal automobile driving.

Against White Slave Traffic.

The general committee of all the clubs interested in the suppression of the horrible traffic in girls held a meeting at the Great Northern Hotel last week and appointed a special committee to go to Springfield and ask for needed legislation. This committee, consisting of Clifford Roe, Adolf Kraus, Philip Stein and B. J. Samuels, has been doing good work with the Legislature, so that a reasonably satisfactory measure has now been passed.

Italian Ambassador Visits Chicago.

Baron and Baroness des Planches have been spending a week in Chicago, the guests of the Italian colony. The Ambassador to the United States has been warmly welcomed and has expressed himself as greatly interested in the "wonderful push" of this city. Many hospitalities have been extended to this modern "Roman."

On Trial for Conspiracy.

Former Chief of Police John M. Collins and former police Attorney Frank Comerford are on trial for conspiracy against the city in using the police force to secure the election of Mayor Dunne, and levying an assessment on policemen for campaign purposes. It is difficult to separate politics from politics, when the pot calls the kettle black!

Deneen Administration Is Condemned.

By the vote of a Republican House of Representatives at Springfield last Tuesday the present Republican administration was condemned and Governor Deneen held responsible for the condition of state asylums.

Senate Denies Chicago's Plea.

The senate committee listened to the arguments of Chicago representatives last Thursday and refused to adopt the Hopkins amendment to the bill on postoffices and post roads, so that the report still stands as favoring the use of wagons for hauling mail in Chicago instead of the tunnel system.

Notes

On May 23, 1908, at the Palace of the Institute, in Rome, will be held the first session of the International College of Agriculture. This day will be celebrated in the next century, and always hereafter as the birthday of a new era—an industrialized world.

Somehow Rome has always managed to be imperial; first as the civic head of the ancient nations; and when the crown of the Cæsars was about to be lost, there was already on the head of a Roman bishop the tiara that created him Pope of the world. Once more Rome comes to the front, with her magnetic instincts, to recognize the demands and needs of leadership. The twentieth century inaugurates a distinctly agricultural age. It is recognized that farming has become the leading industry. On the farm of the present day are put into practical use all those natural sciences that in the universities are only taught. The land tiller has every one of them—geology, chemistry, mineralogy, entomology, botany and ornithology at work in his fields; to give better crops and enable the land to feed our enormously increasing population. The initiative at Rome is said to be traceable to the influence of Cavour, who was not only an agriculturist in practice, but held that land tillage must be the basis of national prosperity—in this agreeing with the views of our own Jefferson. Why not make Burbank the first chancellor of the World's Agricultural University in old Rome?

E. P. Powell.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre

Entered at Chicago, Ill., Postoffice as Second Class Matter.

$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
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THE WATCH TOWER:
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"Entered as Second-Class Matter January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879.

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE PRINCE OF MONACO: WHAT MIGHT HAVE BEEN.—There was much speculation in the foreign papers a few weeks ago as to the genuineness of the reported illness of the Prince of Monaco. This sovereign, who is scarcely less notable for his personal scientific interests and achievements than for the malodorous source from which he draws his principal revenue, was to have delivered a lecture on Oceanography this spring in the city of Rome. As the date for this lecture approached, announcement was made that the Prince was ill and the fulfilment of his engagement indefinitely postponed, as was also the visit which courtesy required him to pay at the Quirinal while in the Eternal City. Naturally, it was at once recalled that the Prince is a Catholic sovereign, who maintains two legations at Rome, one accredited to the Quirinal, the other to the Vatican, but that the Holy See does not permit Catholic sovereigns coming to Rome to visit at the Quirinal.

It was also recalled that he was by no means the first to be kept away from Rome by this diplomatic difficulty. The late king of Portugal, the unfortunate Don Carlos, own nephew of King Humbert, once rashly promised to visit his uncle, but withdrew the promise at the last moment under threats from the Vatican of a severance of diplomatic relations. As the Prince of Monaco is known to be very independent in his ways and not to trouble himself greatly about the opinions or sentiments of his people, it was doubted if he could be so easily scared away. However this may be, the mere question was enough to call out various editorials, and among them a bit of comparison between the small states, Geneva and Monaco, in *Le Signal*, of the former city.

There are not to be found in Europe two little states more utterly unlike in political organization and public spirit than the democratic republic of Geneva and the absolute monarchy, Monaco. But the Swiss writer finds that, notwithstanding their wide political divergence, they have, nevertheless, one point of resemblance; both have succeeded for centuries in maintaining their independence, through many vicissitudes, often profiting by the rivalry of the neighboring powers who coveted their modest domains. Both were formerly much in danger from the dukes of Savoy. . . . This point is worth recalling, though the little countries have had quite different destinies. . . .

The great gambling resort, which is today the principal source of the state revenue, was founded in 1861 by Charles III of Monaco, father of the present prince. In 1898, Prince Albert I renewed the lease for fifty years, although he was reported to have said at the time of his accession and marriage that on the expiration of the agreement made by his father he would suppress this demoralizing resort. His scruples were overcome by a large increase in the rents paid to him. He received ten million francs down, fifteen millions more were to be paid him later and 5 per cent on all receipts of the Casino above twenty-five millions. The bishop, the clergy and the schools are supported from this gamling revenue. Prince Albert is a specialist, a savant who has distinguished himself by his achievements in the field of oceanography. It is in such that he finds himself one of the honorary vice-presidents of the Geographical Congress to meet at Geneva. One of the sections of this congress will be devoted to Oceanography, another to Economic and Social Geography. What a pity, says our Swiss editor, that the Prince has not applied his powers of observation and research to this branch of geographic science, as well as to the former! How differently he would then have understood his mission as head of a sovereign state! He would then have considered the welfare of his people and would be convinced that what makes the strength of nations, small as well as large, what assures them vitality and future prosperity, is not money, obtained no matter how; it is energy and labor, the raising of the intellectual and moral level. He would have seen that the gaming institution, on which the financial system of his state is founded, is a social mistake and hence a scientific one as well, and Albert, the savant, would have zealously staked honor and renown on the correcting of it. How great would have been the interest in such a communication as the following, whose attractive title we might perhaps have read on the program of the approaching Geneva congress, and which would certainly have made far more of a sensation in the world at large than announcement of the results of marine researches, however wonderful:

ECONOMIC AND SOCIAL GEOGRAPHY.

PRINCE ALBERT OF MONACO: The evolution of a principality. Monaco after the suppression of the games at Monte Carlo. What the people of Monaco were ten years ago, and what they are today.

M. E. H.

Lincoln Centre Leaves

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   Horatio N. Powers.
2. Nature's Ministries (To a shut in).
   Evelyn H. Walker.
3. Many Dear Things of His Providence.
   W. C. Gannett.
4. Thou Mindest Me of All Bright Things (To a young girl).
   Evelyn H. Walker.
5. From Wishing-Land (Wishes for her birthday).
   Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternoon of life).
   Evelyn H. Walker.

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The Tower Hill Summer Encampment

FOR THE SEASON OF 1908

Anticipating the questions of those who are looking for a suitable place to spend vacation months, the following statement is prepared with the approval of and after consultation with cottage owners, the resident settlers on the Hill, in whose hands the management virtually rests.

History: The site of the Tower Hill Encampment was once within the limits of a busy pioneer village and river town, Helena, Iowa County, Wisconsin, which went down with the advent of the railroad and the establishment of Spring Green, leaving Helena at one side. On the top of the bluff was situated at one time the "melting house" of a thriving shot tower (hence the name), the hot pellets falling through a shaft of some two hundred feet into a well on the level of the Wisconsin river, which sweeps around the base of the hill, where the finishing house was situated; the product was shipped by boat in the ante-railroad days down the river to St. Louis and elsewhere. The property was bought in 1890 by Jenkin Lloyd Jones, William C. Gannett and S. S. Hunting, with the double motive of rescuing a picturesque and sightly hill, with the surrounding country of great beauty, from vandal fires and wanton neglect, and with the hope of establishing a quiet retreat, where tired ministers, teachers and other city-bound people might find an escape from the noise, the hurry, the strain, the style, the exactions of fashion and the burdensome conventions of society, and for a time enjoy at minimum cost communion with nature, with a few master minds, and, when profitable, with one another. These aims have been kept strictly in view. Life on the Hill is kept very quiet and simple. The residents retire early and the privacy of the cottages is respected. "Plain Living and High Thinking" has been the aim. The men go in their shirt sleeves, women in plain calico or its equivalent, and children in their bare feet. It is no place for Saratoga trunk displays and impedimenta; fine dresses can better be displayed elsewhere.

The Encampment was laid out and the company incorporated by Robert L. Joiner, County Surveyor, and the original clearing and initial work was carried on under his direction and with the coöperation of the Lloyd Jones brothers and sisters, nephews and nieces, and James Philip and David Timothy, of the Hillside Valley, whose support has been an important element in the growth and strength of the Hill colony. The movement has also enjoyed from the start the coöperation and sympathy of many other neighbors in the vicinity and in the village of Spring Green.

The Plant: By virtue of certain real estate transfers made last year, the Tower Hill Pleasure Company now owns, without debt, with the exception of an unpaid bill for the reroofing of the company houses last summer, a tract of land of about sixty-five acres, effectively enclosed, abundantly shaded by native and planted trees, with an adequate reservoir, from which is piped to the various buildings the purest water, drawn from a well sunk into the Potsdam sandstone, and yielding scarcely a trace of organic matter. It owns a dining room, ice house, pavilion with a seating capacity of 250, with fireplace, class room facilities, one cottage and two long houses for rent, servants' quarters, etc., etc. All the buildings are wire screened and are insect and rain proof. Tower Hill and its river surroundings afford exceptional opportunities for the artist with paint brush or camera, or for the amateur geologist, botanist, ornithologist, etc. A well tilled garden and an adequate dairy supply the table.

Private Cottages: Shares in the Tower Hill Pleasure Company are sold for twenty-five dollars ($25) each; this entitles the holder to a building site, the cottage being private property and subject to sale, though the title to the land remains vested in the company. At the present time the encampment contains sixteen (16) such cottages.

Finances: The expenses of the encampment consist of the wages of one man, who, in addition to the care of the property, gets up the wood, fills the ice house and maintains the garden, and the incidental expenses necessary to keep the water works and the public property in order. To meet these expenses there is paid to the company treasury an annual sustaining tax of twenty dollars ($20) from each cottage owner, and 10 per cent of the gross earnings of the dining room and laundry and the Longhouse rentals.

The Tower Hill Summer School

In the furtherance of the above object, the Summer School held its first session in 1890, its meetings for the first year being held in the school house in Hillside Valley. The Emerson Pavilion was completed and dedicated in time for the season of 1891. Since then the sessions have been held continuously on the Hill, with the exception of 1893, the World's Fair year, when the Encampment was closed and the study classes were held in Chicago in "Unity Building," a boarding home for friendly visitors to the fair, which was rented, equipped and sustained by a Tower Hill committee, and whose net earnings greatly aided in the first equipment, rendered possible by certain "loans" made by a few of the residents, which were never collected and have long since been forgiven and forgotten.

The object of this School from the beginning has been:

First, to give an opportunity for coöperative study of Bible and religious programs from a devout but progressive and scientific standpoint, with the normal school purpose of enabling the students to carry the result of their studies into Sunday School and home instruction. It was organized around the seven years' course of study in religion, printed below.

Second, to deepen the acquaintance with master bards, particularly those most in need of interpretative helps and on that account most in danger of being neglected, viz., Browning, Emerson, Whitman and their fellows.

Third, such study of nature—rock, flower, insect and bird—as the surroundings invite and encourage.

Fourth, the furnishing of such popular and illustrative lectures as the resources of the Hill, the State University and other available material would offer.

Fifth, the holding of such public assemblies, Sunday gatherings, basket meetings, as would interest, socialize and edify the neighbors in that country side.

In all five of these directions the work has been carried on with increasing success, each year adding something to its potency and interest. The Grove Meeting Sundays, two or three in a season, have been greatly appreciated by a constituency representing a circle of attendance whose radius is thirty or more miles in extent.

The conductor of the School has always been Jenkin Lloyd Jones, and with the exception of the first years he has given the lessons in religion and the major part of the work in poetry, though a list of those who have assisted in the class room, with object lesson and lecture, would make a long one, too long to be here inserted; an imperfect list would be unfair.

This year's work will be given to the fifth year in the Seven Years' Course, studying the books of the New Testament in their chronological order, as follows.

CLASS IN RELIGION—FIFTH YEAR.

The New Testament.

Introductory.
John, Jesus, Paul (the three boys).
Paul's Letter to the Galatians.
First Thessalonians.
Second Thessalonians.
First Corinthians.
Second Corinthians.
Romans.
Philemon.
Colossians and Ephesians.
Philippians.
Mark (4 lessons).
Matthew.
Luke.
John.
Genealogy and Birth Stories.
The Beatitudes.
Sermon on the Mount.
Parables (2 lessons).
The Women of the Gospel.
The Resurrection.
The Jerusalem Beginning of the New Movement (2 lessons).
The Pastoral Epistles—I. and II. Timothy and Titus.
Epistle to the Hebrews.
The Catholic Letters I. and II. Peter, James and Jude.
I., II. and III. John.
The Book of Revelation.
The Apocryphal New Testament.
Review and farewell for the season.

The following partial list of reference books is recommended:

Bacon's "Introduction to the New Testament," "Twentieth Century New Testament," "A Wicket Gate to the Bible," with charts by W. C. Gannett; "Life in Palestine When Jesus Lived," by Carpenter; "A History of New Testament Times in Palestine," Mathews.

"The Gospel and Its Earlier Interpretations," Cone; "Introduction to the New Testament," Julicher; "Jesus," Bousset; "The History of Early Christian Literature," Von Soden; "The First Three Gospels," Carpenter; "The Prophet of Nazareth," Schmidt; "The Synoptic Gospels," Cary; "Thessalonians, Corinthians, Galatians, Romans and Philippians," Drummond; "Hebrews, Colossians, Ephesians, Philemon, the Pastoral Epistles, James, Peter and Jude," Cone; "The Johannine Literature, Acts," Forbes.

"A Biblical Introduction," Bennett & Adeney; "The Apostolic Age," McGiffert; "The Formation of the New Testament," Ferris; "Christian Origins," Pfleiderer; "What Is Christianity?" Harnack; "Paul, the Man, the Missionary, and the Teacher," Cone; "Mark," Solly; "History of the Higher Criticism," Nash; "History of the Textual Criticism," Vincent; "Biblical Theology of the New Testament," Gould; "Theology of the New Testament," Stevens; "Sources of Our Knowledge of the Life of Jesus," Wernle; "Beginnings of Christianity," Wernle (2 vols.); "Apologetic of the New Testament," Scott; "Jesus Christ Before His Ministry," Stapfer; "Jesus Christ During His Ministry," Stapfer; "The Death and Resurrection of Jesus Christ," Stapfer; "Jewish People in the Time of Christ," Schurer; "Life and Times of Jesus the Messiah," Edersheim; "Ecce Homo," Seeley; "New Testament Times in Palestine," Mathews; "Kingdom of God," Bruce; "Teaching of Jesus," Wendt; "Social Teaching of Jesus," Mathews; "The Apostle Paul," Farrar. The first four very cheap books will make an adequate equipment.

Daily Program. 8:30 to 9:30, nature studies; 11:15 to 12:30, Bible work; 7:30 to 8:30, three times a week, poetry work, special lectures; 8 p. m. No study work on Saturday. Sundays on Tower Hill not given to public meetings are days of quiet, with abstinence from boisterous games or activities that call for extra work for men or horses.

Dates and Prices

Tower Hill Encampment, July 1—September 16; Tower Hill Summer School, July 19—August 23; Women's Congress, August 21, 22, 23.

Board at the dining room is furnished at four dollars and a half ($4.50) a week; room in Long Houses, with double bed, $3 per week. For the season there are always some cottages that can be rented, but applications should be made early. So far as the capacity of the laundry permits washing will be done at usual schedule rates. Transportation between Spring Green and the Hill, a distance of three (3) miles, 50 cents; trunks, 50 cents; valises and similar packages, 15 cents. Round trip from the Hill to Spring Green and return, when seats can be spared in the buckboard, 25 cents. Teams for special trips and rides, carrying six (6) passengers, can be ordered at any time from Spring Green livery at the rate of a dollar an hour. Registration fee, five dollars ($5), including all classes and evening lectures. Family tickets, seven dollars ($7); single admission, 25 cents.

General Information

Spring Green is the railroad, postoffice and telegraph station. It is situated on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul Railroad, one hundred and eighty (180) miles from Chicago. Those wishing to reach the Hill with least delay should notify by letter in time for the buckboard to meet the train, though a livery at Spring Green is always accessible on short notice. For further particulars address Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago.

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These studies were inaugurated at Tower Hill and have been continued throughout its twenty years' work.

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SECOND YEAR.—"Religions of the Elder World."

THIRD YEAR.—"The Growth of the Hebrew Religion."

FOURTH YEAR.—"The Hebrew Religion Meeting the Classical World."

FIFTH YEAR.—"The New Testament, The Flowering of the Hebrew Religion."

SIXTH YEAR.—"The Growth of Christianity."

SEVENTH YEAR.—"The Flowering of Christianity into Universal Religion; from Erasmus to Emerson."

Tower Hill Cottages, Etc.

Name.	*When Built.*	*Present Owner.*
Westhope	1891	Jenkin Lloyd Jones
Exforth	1892	Mrs. Edith Lackersteen
Fernwood	1892	Miss Wynne Lackersteen
Maxwelton	1892	Mrs. A. L. Kelly
Leafring	1892	Miss Cordelia Kirkland
———	1894	Rett E. Olmstead
Lanier	1896	Miss R. A. Hatherell
Wahzedah	1901	Miss E. H. Walker
Welawiben	1903	Miss Bertha Howe
Blaencathal	1901	T. R. Lloyd Jones
Pine Lodge	1905	Harry Hyman
Brantwood	1905	Mrs. Mallory
Cedarknowe	1905	Granville R. Pike
Waldesruh	1905	Mrs. Irwin Rosenfels
Hotel Extreme	1892	Tower Hill Pleasure Company
Unity Club Long House	1892	Tower Hill Pleasure Company
Woman's Resolve Long House	1892	Tower Hill Pleasure Company
Old Helena		Jenkin Lloyd Jones
Hermitage		Jenkin Lloyd Jones

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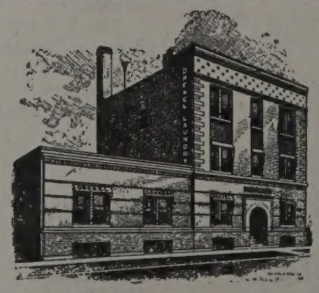

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